SN 563 668 233 deprivation of livestock and the progressing industrialization are certain to be the source of increasing discontent among the nomads.

SN 563 181 In summing up, the nomads are extremely freedom-conscious. Freedom of the individual is expressed by the everlasting dream of every nomad which finds its expression in the conception of the free rider who recognizes nothing but "the eternal power of the eternal heaven" (Mongolian saying), and who possesses nothing but his felt tent, his highly esteemed and valued horses and his herds. But, no doubt, the Communists will succeed as they did in Soviet Russia in destroying the picture of the independent rider of the steppes of Central Asia, the cradle of so many different peoples and magnificent cultures.

Within their own social structure and social units, the SN (668) Nomads combine harmoniously individualistic and collectivistic trends of their pattern of life. Communistic collectivization can be imposed upon them by force, of course, but they will hardly accept it in their minds.

SN VI. Approach to Individual and National Problems

563 181 153 The nomads of the Northwest work hard for their existence. It is easily understood that they need their whole energy for maintaining such a life, which is a constant struggle against the hardships of land, weather and against the centuries-old uncertain political environment. Under such circumstances SN 563 153 577 the nomads developed very realistic minds. A realistic mind is implicitly logical in regard to political or daily matters of life, although the realization of the unpredictable inclemencies or favors of surrounding Nature gave rise to an illogical or, in terms of Jung's depth philosophy, a translogical conception of the relationship between man and Nature, whose favorable or unfavorable phenomena were brought into connection with their "good andbad" deeds, whereby "good and bad" do not have the same connotation as they do in our society; polygamy in the case of the Kirghiz, Kazakhs, Eastern Turks, polyandry in the case of the Tibetans, or murder of a personal dependent in the case of Kazakhs, for example, are never considered as "bad" deeds, but killing a louse, in the case of a Mongol, or killing of a yak calf (even if it is sick or hurt) in the case of Tibetans, are considered SN "bad" deeds.

563 153 779 155 The nomadic Muslims (Kirghiz, Kazakhs, Salars and some Islamized Tibetan clans) as well as the sedentary Muslims (New-Uighurs, Uzbeks, Tatars, Tajiks, Chinese Muslims or Dungans) have on account of their religion a rather doctrinal

/Chinese Moslems (Dungans)/

S N 563 183 779 431 (651) religious teachings. According to the religious code it is obligatory for a man of means to contribute a certain amount of his wealth to public charity. Next to worship, this is the most important duty in Moslem society. The original idea of helping the poor and needy evolved into a tax (ten per cent on agricultural produce and two and one-half per cent on animals) collected from all believers for religious and public welfare purposes. Another form of alms, the sadaqa, is a voluntary offering. Public welfare supported by the tax, after the collector's fee is deducted, includes freeing slaves, assistance to persons who became indebted for good reason, making holy war to defend the people and the faith, and aiding needy travelers.

S N 563 796 735 During the month of Ramadan (fasting) donations and offerings are collected for public welfare purposes. The amount is not fixed, and the act of giving is voluntary. A sense of public responsibility is strong among these people. Not only do they give regular allowances to the needy in their own communities, but they help needy outsiders of their own faith.

S N 563 788 554 The Hajjis, or those who have completed the pilgrimage to Mecca, are highly respected in the Moslem community, and wear special badges to mark their distinction. The opportunity to journey to Mecca is the dream of all Moslems.

c. Virtue

S N 563 779 779 It is important for the individual to cultivate the true concept of peace and submission. The concept of peace involves such ideals as mutual cooperation and aid among mankind, mutual understanding among religions and peaceful co-existence of nations to achieve world brotherhood. The concept of submission means to submit oneself wholly to Allah and follow his teachings, sacrificing self-interest for the promotion of happiness for mankind.

S N 563 515 Personal cleanliness, both internal and external, is most important. Cleanliness in eating habits and personal hygiene is thought to develop a clean soul, free of evil thoughts and immoral conduct.

S N 563 186 (798) d. Racial superiority

The Chinese Moslems regard themselves as a special group, superior to their Chinese neighbors. As students and officials, their attitude toward respect for the emperor and for Confucius has, in the past, been one of compromise. Compelled by law to conform, they excused themselves on the grounds that they did so outwardly but not in their hearts. The old and the new sects of Chinese Moslems, although bitterly hostile toward each other and at times engaged in armed conflict, on the whole present a united front toward the Chinese and the rest of the world.

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563 /The New Uighurs/
517 rites. Even the poor give Tomashan, evening parties, to enjoy themselves.

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563 7. Guardians of national customs
624 In Sinkiang, as in most Moslem communities, there are
554 Sheikh-I-Islam, or guardians of public customs and morals. The people elect them, and their title is sanctioned by the district
577 Khukum-Kazay. They receive no pay, but they are accorded honor and respect. Their duties are to guard over the morals and customs of the people, and to inspect the quality of goods sold in the bazaars and protect the consumers' interests. In the old days, the Sheikh-I-Islam were also to see that the women veiled their faces and that the men attended the mosques.

E. The Kazakhs

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563 1. The people
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173 The Kazakhs are one of the important peoples in Sinkiang Province. They and the New Uighurs are often referred to as people of one origin. According to legend, the early ancestor of mankind had two sons. One was timid and mild, the other tough and quick-tempered. The timid son was diligent in farming, but the other had no interest in cultivating the land, so he was driven away from home. The son who stayed on the farm became the ancestor of the New Uighurs; the other, of the Kazakhs. Another legend has it that the Kazakhs of Sinkiang are descendants of the younger brother of Chingis Khan.

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563 The Kazakhs are nomads who have settled in the northern part of this region, northwest of Ili. Few of them farm. They
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526 are noted for their horsemanship. Children begin riding when they are very young, and little boys and girls are fastened to
[131] their parents' horses so they will become accustomed to all
[241] kinds of techniques, tricks and fast riding.

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563 The people belong to the Islam faith. Because of their nomadic way of life they have few mosques. They pray at definite
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771 times, wherever it is convenient, always standing to face Mecca.
782 2. Patterns of living

a. Dwelling

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563 As the people lead a nomadic life, they have definite periods in the yearly cycle for moving their tents. During the summer
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221 they journey from one pasture to another; in autumn they are busy shearing the sheep, stringing the hay, harvesting crops and preparing their winter quarters; the winter is the time for rest and relaxation.

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563 During the summer they need light-weight tents. The shape of the Kazakh summer tent is similar to that of the Mongols,
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342 except that the Mongolian yurt has a round top and the Kazakh tent has a curved tip. This difference can be noted from afar.

The winter dwellings of the Kazakhs are permanent buildings

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175 places. For instance, during the first two or three years of the
625 Republic, when Sinkiang was controlled by the governor Yang Tseng-hsin, numerous local officials lost their lives in local riots. However, Yang built up a police force efficient enough to maintain peace and order for almost two decades, a record much better than that of the average warlords who controlled other provinces during
S the same period. However, Yang finally was assassinated. Later,
[177] when another ambitious man, Sheng Shih-ts'ai, controlled Sinkiang, he developed a modern police system patterned after the Soviet secret police. Purge after purge made Sinkiang a police state, though people had to give credit to Sheng for his efficiency in maintaining public order. With the removal of Sheng, this police force declined and the province gradually fell into a chaotic situation again.

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N B. Problems of Managing Diverse Groups
184 Managing the different ethnic groups was a common problem
• 577 throughout the Northwest, but it was especially serious in Sinkiang where more than a dozen different peoples lived. The problem can be viewed in terms of the different moral standards which were the result of their different cultural patterns and their historical and
S geographical backgrounds. For instance, among the Chinese, to
N give shelter overnight to a stranger is a favor, not an obligation.
[671] But according to V. A. Riasanovsky: Customary Law of the Mongol
[674] Tribes, p. 88, among the Mongols, refusal to give shelter for the night is a crime. Obviously over the barren, bitter cold desert and steppe refusal to grant shelter may mean life or death to a wandering traveller, while among the Chinese agricultural society it was
S usually only an inconvenience. Among the Moslems, Muhammad Ali
N in The Religion of Islam, p. 759, reports that it is believed that
681 people are equal before God, so that punishment must be inflicted
184 without respect of persons. On the contrary, the Mongols pay much
674 respect to their leaders. Riasanovsky op. cit., p. 93, states: "The punishment changes not only with respect to the object, but also with respect to the subject of the crime: there is no equality before
S the law." Hence, ibid., p. 88, "for the murder (with arson) of a
N nobleman the punishment is ruin (confiscation of all properties);
[565] of a man of the middle class -- 300 animals, 30 valuable things; of a man of the lower class -- 15 times nine animals and one valuable thing." Adultery and rape are serious crimes among the
N Chinese. However, the Tibetans, according to Robert B. Ekvall:
681 Cultural Relations on the Kansu-Tibetan Border, p. 11, permit
184 more freedom in sexual intercourse than most people. Theft is
674 punished by the Mongolian laws, Riasanovsky, op. cit., p. 91, reports, especially if a third theft, the punishment for which is ruin. But to the Tibetans "a crime is determined by the position of the one against whom it is committed. Robbery of a stranger is laudable; robbery of another Tibetan is serious only if he is powerful

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indicate. The former lies across Chinese Turkestan to the south of the Tian Shan Range, passing by Kuche and Aksu to Kashgar; the latter, cutting through the Tian Shan Range, runs along its northern side, through Urumchi to the Ili Valley and Kulja. It was this latter route that we followed.

Our cart was returned by the wheelwright fitted with splendid new wheels, the mules were rested, and all promised well for the next lap of the trail. A Chinese traveller's proverb speaks of the long journey from Suchow to Hami as 'unmitigated bitterness,' and of that which still lay before us as a medium between the 'bitter and the sweet.' Certain it was that we had reached the end of most of the brackish water oases, and we found that the plain which now lay before us was, in most places, duly supplied with springs and wells of sweet water. The three halts beyond Hami are known as 'the First, Second, and Third Stops,' and the traveller is expected to do the three stages at a pull. However, after eleven hours we only reached the second halt, and refused to go further. The first night-stage on leaving a resting-place was always particularly trying, coming as it did after a busy day of final preparations and farewell calls. There was no possibility of rest by day or by night, and at the end of twenty-four hours we were always dead beat.

'Second Halt' was an attractive place, watered by a rushing stream. The village was much larger than those south of Hami, and there were apple trees laden with nearly ripe fruit hanging over the walls of the farms. After some hours of sleep, we got up to find the courtyard invaded by a band of men travelling from their homes in Shansi to their business in Kucheng. They were all employees of a large firm, and by the terms of their agreement were allowed to visit Shansi

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484 once in five years. An unwritten law exacts that the journey south be taken in a cart with every appearance
• 577 of affluence, lest fellow-townsmen should scoff and say : 'They went to "Kow Wai" to make a fortune, and have come back penniless vagrants!' A subtle appreciation of the ethics of filial piety has made it customary for the whole party when leaving home again to do so on foot, the suggestion being that every available dollar has been left with aged parents, and that the son starts out again a poor man to seek his fortune. The band was composed of eighteen youths, and one boy of fifteen who was nephew to the manager of the firm and had been entrusted by his uncle to the care of the older men. They had one donkey which carried a few bundles, and on which the lad was able to get a lift. Each one carried across his shoulder a flexible pole with a basket slung to either end, in one of which was his wadded quilt and a change of clothes, in the other a sack of flour and his bowl and chopsticks, while from the pole was also attached a little water can to carry a drink for the way. These men had tramped for over seventy days by track roads from central Shansi to the Yellow River, and from thence by the 'long grass route' to Ansi. This shortcut brought them across the north of Shensi and direct to the North-West territory, avoiding Lanchow. For several days we met them at each stage, and on the strength of being fellow-provincials we became exceedingly friendly. They told us that each man was allowed eighteen dollars (about £2) for road expenses, and by travelling very quickly and economically they were just able to do it for that amount.

486 'How did you get through Hsinghsinghsia?' we asked.
'We had return passports from the Governor when we left Kucheng last year,' they said, 'so they did n[illegible]